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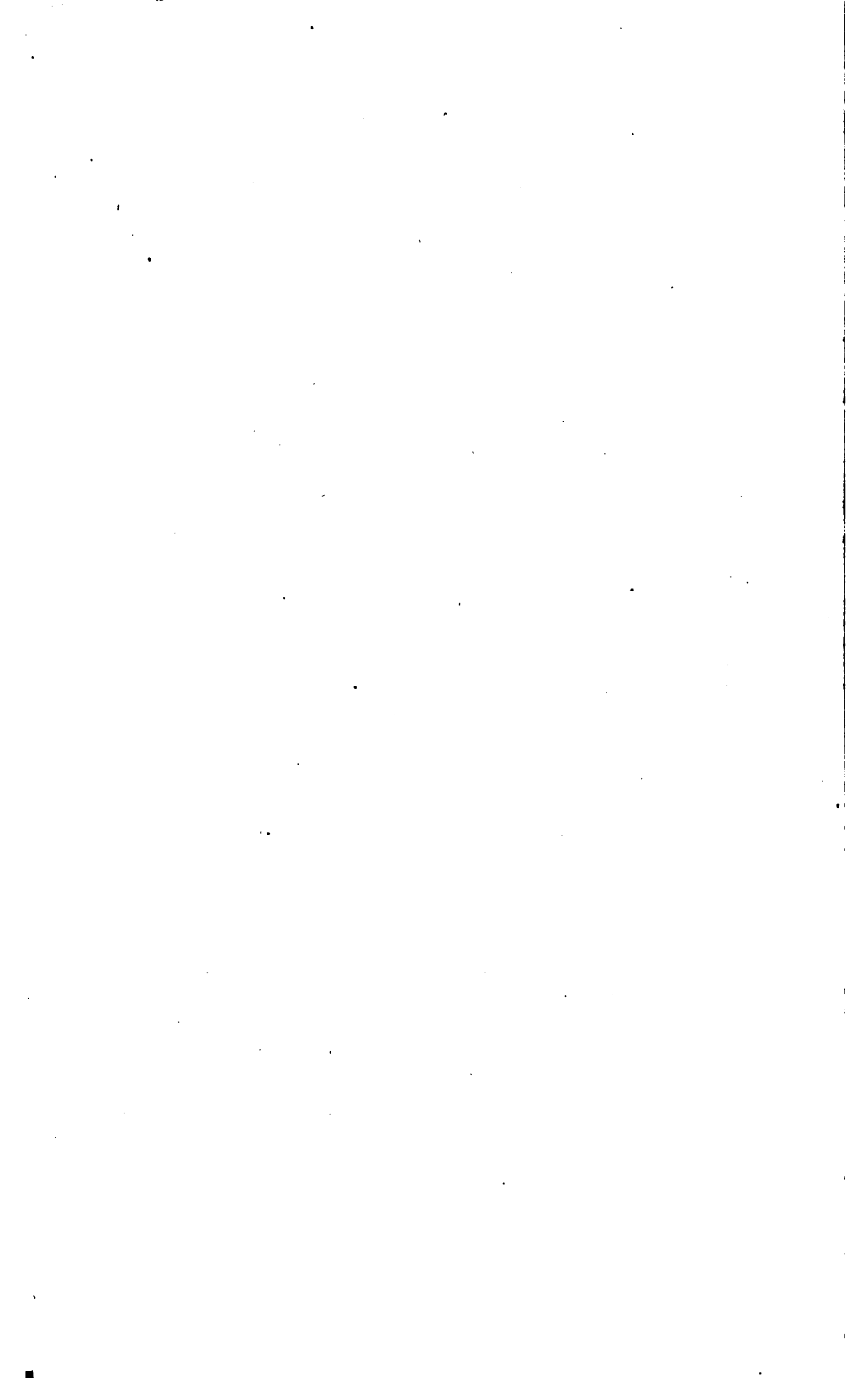
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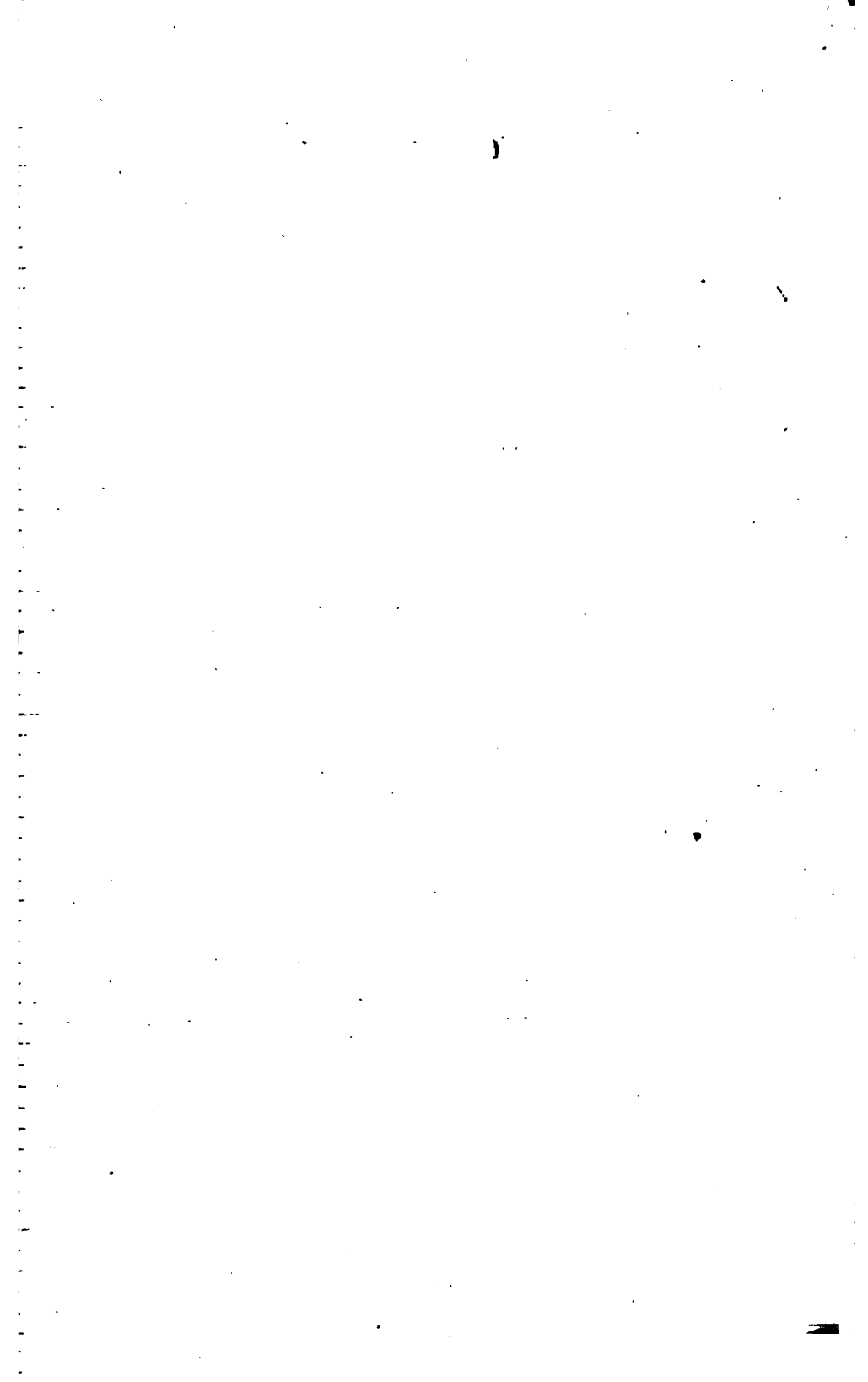
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1873.

HISTORICAL SKETCH

OF THE

First Universalist Church & Society,

IN

NEW HAVEN, CONN.

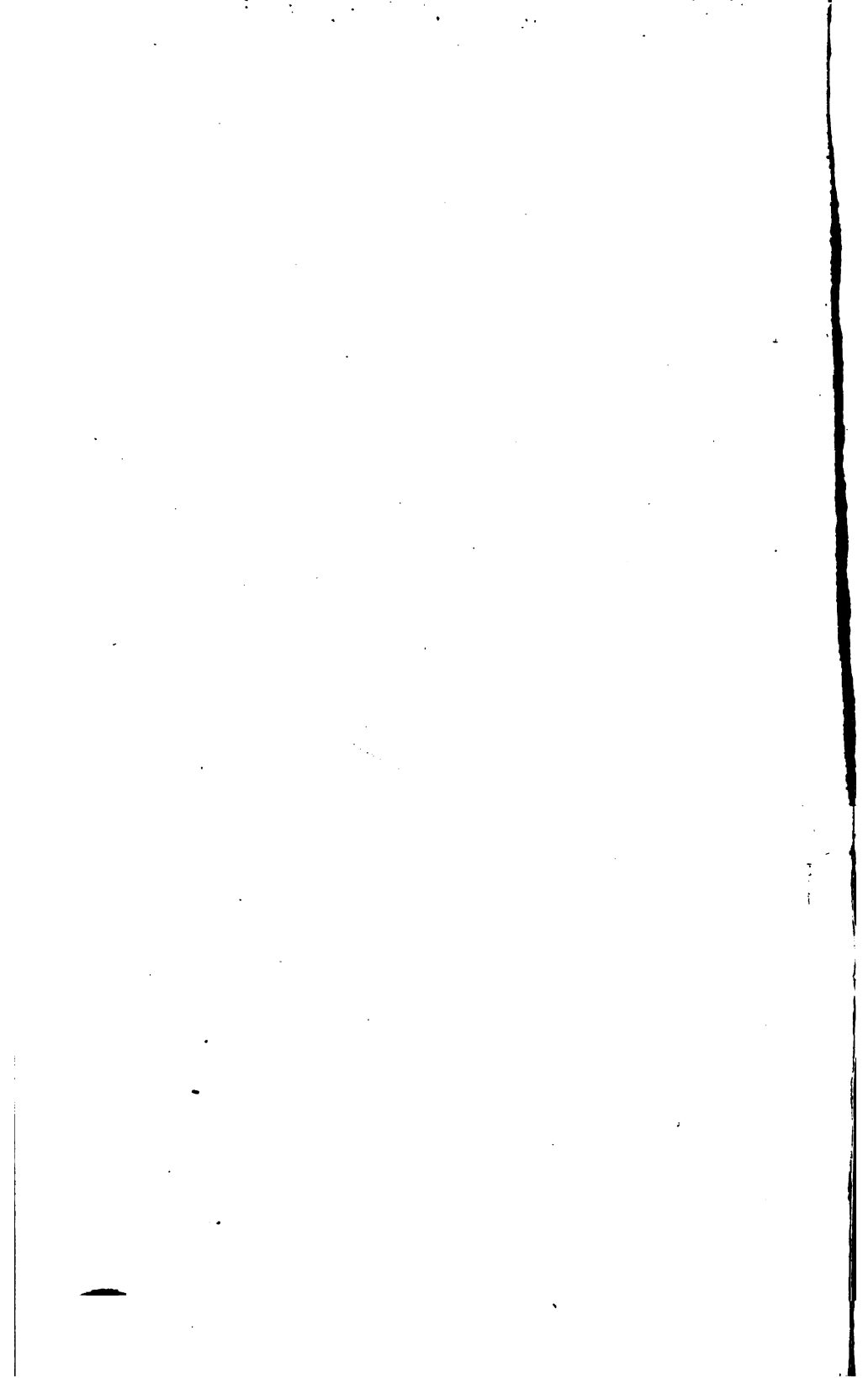
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Harvard College Library -
from the Writer.

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HISTORICAL SKETCH.

Universalism in New Haven, has been a plant of slow growth. Its advocates have been counted among "the off-scouring of the earth," because they believed in the impartial love of God. They were of "the sect every where spoken against," and amid scorn and reproach, social ostracism and almost martyrdom of soul, they clung to "the truth as it is in Jesus," and boldly defended "the faith once delivered to the saints." Their word was not accepted in a court of justice, and such was the unwarrantable prejudice of those who called themselves "Orthodox," less than half a century ago, that a man would be chided by his fellow church-members, if he presumed to trade with a Universalist, and was liable to censure if he dared to hire the room beneath the Universalist Church, owned by Universalists, for business purposes. To be a Universalist, was to be counted an infidel. The name was synonymous with atheist. Few dared to attend a religious gathering of this people, and among that few, women were afraid and ashamed to be seen. She who dared brave public opinion so far as to attend, was counted "strong-minded," and her religion, if not her morals, questioned.

Great has been the change. As in all other churches, women now form the larger portion of every congregation. Men are no longer despised, and their places of business shunned, because they profess Universalism. Their word is as good as any man's bond we believe, and whereas, at one time in the goodly city of New Haven, no hall could be obtained in which to hold public services, and the meeting was held on the Green,

while the speaker stood on the steps of the State House, in 1870, the large church edifice owned by the Universalists, was often crowded to its utmost capacity, and the pastor—although a woman—four times acted as Chaplain of the State Legislature, within that same State House. The progress, though slow, is marked, and we have reason to “thank God and take courage.”

As in most places where our faith is now established, the first preaching of the truth was the result of missionary effort: at least, the sermons first delivered, were from those who did not reside in the places where they preached, but were moved to call an audience on their own responsibility, or by the request of some residing here who believed our blessed faith.

Nearly one hundred years ago, that celebrated pioneer of Universalism in America, John Murray, made a brief pause in New Haven, and preached here the everlasting Gospel. The interesting Memoir of this wonderful preacher has made all intelligent Universalists acquainted with his singular history, and he was one who could truly say :

“ In each event of life how clear
Thy ruling hand I see !”

Seldom has panegyric been so deserved as that which his colleague pronounced when he said of Father Murray, “without a second to aid him, you saw him pass along these shores from Maryland to New Hampshire, like the lonely pelican of the wilderness, publishing, as with the voice of an angel, the tidings of everlasting life to the whole world, in the name, and through the mission of our Lord Jesus Christ.” On one occasion when that Apostle of Universalism preached in New Haven, the Rev. Dr. Stiles, then President of Yale College, gave peremptory orders that not one of the students should go to hear him. It was in New Haven that Father Murray once preached, when Dr. Edwards, son of the first Pres-

ident Edwards, sought to overthrow his doctrine by the sophistry that if God is cruel enough to allow suffering to his children in this life, he will therefore punish some of them eternally in the world to come.

On the 19th of Dec. 1821, (over half a century ago,) the venerable Father Ballou preached in this city, and, as Father Whittimore states in his biography of Hosea Ballou, "preached to a large audience in the Court House," (which stood near the present sight of Trinity Church.) The further statement is made by Dr. W. that "one of the Calvinistic clergymen of the city, (Rev. Dr. Taylor,) attempted to reply to the sermon; but he became very much confused, and his address amounted to nothing. As Mr. Ballou described the effort: "Sometimes he would exert himself to the extent of his powers to vindicate partial election and reprobation. This would appear so glaringly absurd as to repel even his own feelings, when he would go over to Armenian conditions, free and universal offers of grace, and endeavor to persuade the people that God would be obliged to send them to eternal torments against his own will. This did not satisfy either himself or the people; they manifested great uneasiness, and he no small embarrassment. In this dilemma, he endeavored to call the attention of the people; but having nothing for them to listen to, he said he had come there quite unprepared. Until this statement was made, I had kept perfectly silent, well enough pleased to see my adversary destroying his own cause. But supposing, by appearances, that the affair would end with the apology that he was not prepared, I was constrained to speak; and, taking the reverend gentleman by the arm, said, 'Brother Taylor, you have undertaken to reply to my sermon, but you and the people appear to be satisfied that you do not do it; and, as you say that you came unprepared, and it verily appears that you did, I have this advice to give you.

Go to your study, sir; take as much time as you need; you can recollect my discourse, and there refute it in writing, and let me have your manuscript, to which I will reply.' This evidently offended my brother, and he replied that he thought it out of order to be thus challenged, and soon left the house without giving me his hand, or wishing me a good night. His friends were mortified, and one of them told me that he thought as Mr. Taylor had come forward in this manner, he had no right to refuse the offer which I made him." Such were the events in New Haven, in 1821. A few weeks after Father Ballou was again in this city. He came by stage from New York, a long and toilsome journey, but preached in New Haven that same Wednesday evening. "Here," says his biographer, "he preached another lecture in the Court House, to an audience more numerous than before. Rev. Mr. Taylor did not appear; but so much opposition was manifested as to lead Mr. B. to say, "New Haven is the bitterest place I ever visited, and manifests the most unreasonable opposition to every thing that looks like charity." From this uncharitable city, against which that Apostle of our faith might righteously have shaken off the dust from his feet, he departed by stage for Hartford.

One of the earliest preachers in New Haven, who was engaged for a year, was Rev. Mr. Fuller.

Among those who occasionally preached in New Haven was the Rev. Theoph. Fiske, who is mentioned in Abel C. Thomas' book, the "Half-Century of Universalism," as a man of "remarkable qualities," who "delighted in missionary operations." He afterwards settled here for a time, and published a paper both religious and political. "He died in New York, Dec. 13, 1867, in the 65th year of his age. His diversified, erratic career was ended suddenly, by apoplexy," says Bro. Thomas.

Another who used to proclaim the Gospel of universal

love, in those early days, was the Rev. Menzies Raynor, "who was a convert from the Episcopal Church in 1827," Bro. Thomas says, and adds: "There was honorable openness between him and the Bishop, (of Connecticut,) and he left that communion without fear and without reproach, ever afterward holding the more sure word of prophecy."

In the year 1836, on the 27th of May, a Universalist Society was organized in New Haven, by eleven men, whose names deserve to be had in everlasting remembrance—John Duntze presided, and William Jumper acted as Secretary. Willard L. Sears was chosen Standing Clerk, and a Committee of three was appointed to draft a Constitution for the Society. These were Messrs. Chas. H. Brown, John Duntze, and Chas. Roberts. The other men who composed the eleven were Wm. Brown, Jr., Moses Dickinson, Henry Duntze, Æneas Thompson, Wells D. Graham and Chester Balch. Most of these have finished their earthly course. The Constitution which they finally adopted was brief; its IX Article declares that Articles VI and VIII shall remain forever unaltered. Those articles declare that there shall be no compulsory tax assessed on members, and no portion of the Society's funds shall ever be paid to any preacher unless he is a professed believer in the final holiness and happiness of all the human race. The list of those members who adopted this Constitution contains forty-five names, seven of which were those of women.

The first pastor whose name appears on the Society Records, was the Rev. B. B. Hallock. Dec. 12th, 1836, the Society voted to call him at a salary of \$600. An effort was made to secure the presence of Rev. Abel C. Thomas at his installation, which was not successful, but which indicates that he was among those who had labored faithfully here in some missionary effort, before a Society was formed. The new pastor was finally in-

stalled, Rev. Dr. T. J. Sawyer preaching the Sermon, Rev. C. F. LeFevre giving the Charge, and Rev. Asher Moore the Right Hand of Fellowship. The Sermon was requested for publication in a newspaper, and the records state, that 500 copies were ordered to be printed in pamphlet form, the pamphlet to contain also the Charge and the Address.

The Southern Association met in New Haven in May, 1838, and a Committee appointed to publish a notice of the meeting by hand bills, because of the aversion which the Editors had to publishing Universalist notices in the papers. About this time, Rev. L. S. Everett, of Baltimore, was engaged to preach, and remained as preacher through August for \$50. Rev. Mr. Hallock appears to have remained only till April, 1838. Rev. Mr. Hallock was the unfortunate clergyman who perished in the terrible Mast Hope disaster on the Erie Railroad, July 14, 1869. Bro. Thomas, in his "Century of Universalism," says of him, "Beginning as Principal of a Select School, he passed into the pulpit of Evangelism, and always adorned the doctrine of God our Saviour in all things. He was for a brief space one of the proprietors of the *Ambassador*, and afterward the agent of the Establishment until 1852, but for many years he devoted his life to the ministry, as missionary, or as pastor. Unpretending in his demeanor, he largely ministered to the joy and comfort of many souls by his clear thoughts and happy utterances." The *Universalist Register* thus refers to Mr. Hallock. "Caught by the leg in the crushed timbers of the car in which he was sitting, although perfectly conscious and fully aware of his impending fate, he lifted his voice in prayer, and calmly met the devouring flame. * * * Mr. Hallock was a simple-hearted, meek, christian man. He was a good, correct, logical writer; * * * those who met him face to face knew his moral worth, and yielded him cordial esteem."

Rev. Thomas Miller, of Long Island, occasionally preached acceptably in New Haven after Bro. Everett went away. The Society appears to have held most of its business meetings on Sunday, probably because the members were few and scattered, and on Sunday, Nov. 11th, 1838, I find the first mention of selecting a site for a Church. There appears to have been a Library established at an early day. On Jan. 27th, 1839, the record reads thus: "A letter was read by the Clerk from Evangelist Abel C. Thomas, of Philadelphia." Bro. Thomas seems to have always lent encouragement to the movement in this place. Meetings were held in various halls. In the Memoir of Rev. Merritt Sanford, written by Rev. Moses Ballou, I find the following reference made to his labors in New Haven. He preached in Exchange Hall, and was the guest of P. B. Hine, Esq., at present the oldest member of the church in this city. Mr. Sanford having said in a letter, "I can meet opposition when necessity requires," his biographer adds in a note: "An incident illustrative of this, had occurred at about the same time. In the interval between the two Sabbaths which he spent in Middletown, he visited New Haven, and one evening listened to the tirade of the celebrated Elder Knapp against Universalism. (This tirade was spoken in the very Church edifice now owned and occupied by Universalists,) 'never before,' says he, 'did I hear such misrepresentation, falsehood and abuse, from the pulpit, and I hope I never may again. * * * * My spirit was so stirred within me, that I called him to account, and demanded *facts* to sustain some of his statements. But he would not obey this demand of duty. * * * The following day some of our friends, pleased with the position taken by Bro. Sanford, got out hand bills, and circulated the notice through the city, that he would preach in one of the Halls that evening. Though many

of the bills posted up were torn down, yet the excitement was so great that the hall was crowded at an early hour. He spoke upward of an hour and a half, with great freedom and power: 1st, showing that the great leading principles of Christianity are as held by Universalists. 2d, Contrasting these with the statements made by Elder Knapp correcting his misrepresentation; and 3d, examining some of his silly and wicked stories, proving them false from the foundation. It was a masterly effort, and helped our cause much in New Haven."

A hall at one time used by Universalists, was owned by the late Wm. L. Goodwin, and was hired for one dollar a Sabbath. The venerable owner, "Father Goodwin," as he was called, once told me that he felt so ashamed of the intolerance of New Haven Orthodoxy, that he was determined they should not shut all doors in the faces of Universalists, and therefore offered them his hall, and had never been sorry for the deed.

Dark days came to the Universalists. They met in private houses, because they could not afford to hire a hall, even when one could be found. In March 29, 1843, Dr. J. V. Wilson, now a minister of our faith in Mass., was elected a member of this Society. Amid this "day of small things," the truth still won its way. On Dec. 3d, 1843, a committee was appointed to hire a room over a looking-glass factory in Orange Street, on the second story, at a rent not to exceed \$30. per year, and to fit it for the use of the Society, at an expense of not more than \$15., finally increased to \$20., and the report at last showing that the expense was \$19.06. A lamp was bought for \$2.75. Truly this was a "day of small things." The wonder is, that the faithful few were not utterly discouraged. October 20, 1844, they hired Saunders' Hall for six months, at \$2. per Sabbath, and engaged Rev. Mr. Fishbough to preach. The records do not show how long he remained with them. But two

years after they hired the Temple, at \$12.50 per month. The records are still silent, and no facts can be gleaned from them till in August, 1849, it is stated that Rev. S. C. Buckley was invited to preach for a year. In Dec. of that year, partly through the influence of the late Judge Darling, who had previously made efforts in that direction, it was deemed best to build a church, and a Committee, consisting of P. B. Hine, E. Meyers, N. S. Barnum, S. C. Buckley, and George Brown, was appointed to draft Articles of Agreement for a Joint Stock Company. On February 19th, 1850, Joseph Hine, George Brown, and Wm. Jumper, were appointed a Building Committee, and Mr. Buckley a committee to obtain a title to the lot. March 6th, 1850, three trustees were appointed to hold the deed in trust of a lot and church, on corner of Court and State Streets. P. B. Hine, C. Whittemore, and Geo. Brown. Mr. Whittemore died shortly after, and Willis M. Anthony was appointed in his place. According to the record, Nov. 21, 1850, the lot was purchased the July previous, for \$6,230., which, with some interest money, made a total cost of \$6,443. The Committee contracted with Messrs. Leeds & Barnum, to erect a Church edifice, at a cost of \$8,050. On the 4th of April, 1851, Rev. S. C. Buckley, engaged at \$800. salary, to continue pastor until either party, by giving three months notice in writing, deemed proper to annul the contract. In January, 1852, I find by the records, that Mr. B. tenders a resignation, which was accepted, and a resolution was at once passed to invite Rev. F. A. Hodsdon, of Levant, Me., to come as a candidate, and he was finally engaged as pastor, at a salary of \$1,000. In October, 1855, the pastor having labored faithfully three years, and his health having become impaired, he was voted leave of absence for three months, with continued salary. Meanwhile Rev. G. T. Flanders was hired at \$20. per Sabbath. In November, 1855, Mr. Hodsdon re-

signed, and Mr. Flanders was engaged at a salary of \$1,500. Rev. F. A. Hodsdon was a native of Maine, and during the war served in the 24th Maine Regiment, as Chaplain. He died in Belfast, Me., at the age of 64. The *Universalist Register* of 1869 thus speaks of him: "He was one of our most faithful laborers. His convictions were strong; his heart was in the cause, and his preaching was distinct, positive and earnest. A devout and praying man, he made others prayerful and devout. * * * Of commanding personal appearance, courteous in manner and christian in spirit, he won the hearts of old and young, and made hosts of friends wherever he resided or was known. The savor of his noble life still lingers in the Churches which had enjoyed his ministrations; and, being dead, he yet speaks to the hearts of hundreds who have known and loved him.

The faith he had so long preached to others, sustained him in the day of his faltering and decline. Death had for him no terrors. His confidence in God was unwavering; and nothing but love for his family gave him any desire to live, for many months before his death."

The records are very meagre, but from them I learn that in May, 1858, Rev. G. V. Maxham, commenced as pastor, at a salary of \$1,300, with an August vacation. He remained with the Society till 1864. There is not the slightest allusion to the next pastor, in the records: scarcely a page relating to the Society in any way, except as to the sale of the Church. Rev. Moses Ballou was pastor in New Haven, from June, 1864, till the last of 1866. In 1865, the church on the corner of Court and State Streets was sold to Ex-Gov. James E. English, and early in 1866, the property belonging to the First Baptist Society, on Chapel Street, was purchased for \$26,000, and in this house the Society now worships. In 1867, Rev. Bernard Peters was engaged as supply for three months, meanwhile being also employed

as editor in Hartford. In January, 1868, Rev. Wm. A. Start was engaged at a salary of \$1800, with a donation equal to \$200. Mr. Start enlisted as private in the 58th Mass. Regiment during the war, and was promoted to be its Chaplain. He was an earnest worker in the temperance cause, and was at one time Grand Worthy Chaplain of the Good Templars of Massachusetts. At his installation, Rev. Chas. A. Skinner preached the sermon. He remained only a year, and then for about a year the Society was without a pastor. In April, 1870, the present pastor, Rev. Phebe A. Hanaford, came, engaged for three years at a salary of \$2000, and a bonus for moving of \$500. Mrs. Hanaford had been previously pastor of the churches of Hingham, and Waltham, Mass., and was for three years, editor of the "Ladies' Repository," and "Myrtle," issued by the Universalist Publishing House in Boston. She also had been Grand Worthy Chaplain of the I. O. of Good Templars of Massachusetts. In June following, she was installed, Rev. Dr. E. H. Chapin preaching the sermon. (That same eloquent clergyman had previously preached the sermon when the present edifice was dedicated to the worship of that God who is the Father of all.) Rev. Olympia Brown, of Bridgeport, offered the Prayer of Installation, Rev. Chas. A. Skinner, of Hartford, gave the Right Hand of Fellowship, Rev. Wm. Garrison Haskell, of Danbury, the Charge to the Pastor, and Rev. Wm. A. Start, of North Cambridge, Mass., to the people. The hymns were read by Rev. J. Smith Dodge, of Stamford, and Rev. M. J. Steere, of Meriden, and the closing prayer offered by Rev. C. H. Fay, of Middletown. Rev. G. H. Emerson offered the invocation, and Rev. Luther Walcott (since gone over to the Episcopal Church,) read the Scriptures on that occasion. It is now three years and five months since the present pastor entered upon her labors, and it does not become her

to say aught which might savor of boasting, but in a spirit of devout and humble gratitude she is able to declare that according to the statistics of both Church and Society, there has been unexampled prosperity during this pastorate. The popular prejudice against attending a Universalist church has been so far overcome, that this large edifice has often been crowded to overflowing. Women are no longer ashamed to be seen at our meetings.

During the pastorate of Bro. Hodsdon, a church was formed, and the Communion administered. That church still remains, with its elders and deacons, and largely increased membership; and is loyal to the denomination, and zealous for the truth.

The Universalists of New Haven subscribed for Sabbath School books as early as 1844, so that our Sabbath School may date back more than a quarter of a century. At that early day \$10 were spent for books, among which were 1½ doz. of Paige's Question Books—an excellent Manual now out of print. Aug. 26th, 1849, mention is made of the organization of a Sabbath School, with Noble S. Barnum as Superintendent, and Philander Miller as Librarian.

Efforts have been made from time to time, to remove the burden of debt which has rested on this Society since the purchase of the present church property. Those efforts have met with varying success. Sometimes the burden has seemed very great, and anon the clouds would be lifted, and the sunshine appear for a time. We are still hopeful. The Society has struggled through many discouragements; but the increased value of its property, and the growing tolerance towards Universalists, leads us, as before remarked, to "thank God and take courage." If we are but faithful, we may anticipate success. "The Lord reigneth, let the earth rejoice!" "They that sow in tears shall reap in joy." And those

who have been faithful to this cause, through evil report and good report, for long years, shall in no wise fail to hear the Master say, "Well done good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

13 HOME PLACE,
New Haven, August, 1873.

APPENDIX.

CHARGE TO THE PASTOR AT THE INSTALLATION OF REV. PHEBE
A. HANAFORD, IN NEW HAVEN, JUNE 9, 1870.

BY REV. WM. GARRISON HASKELL,
PASTOR OF THE CHURCH IN
DANBURY, CONN.

MY SISTER:

As I recall an occasion not so long past that its prominent scenes are erased from the tables of memory,—the occasion of your formal induction into the pastoral office by services of ordination—the sentiments uttered by one who gave to you the charge, concerning your duties and the administration of them, come freshly into mind. And were it possible, I would be glad to say to you now, just what was said then; for I feel that the tendency of the mind is rather to generalizations, or to conceptions of duties, and methods of work as *we* would do it, than to definitive analysis or suggestive thoughts as to how another, under other circumstances, should perceive duty and perform work. I remember that these latter were the burden of your charge at that time. But called as I am to speak the word of counsel at this time, I cannot do otherwise than to speak it. And I am glad to do so. I remember, my sister, the noble words of cheer and of charge which you addressed to me, less than two years ago. The friendship of long years gives privileges none except old friends may exercise. Such a friendship has been ours.

As you well understand, the ministers of Jesus Christ are called to be both preachers and pastors. When the sweet First-Day—as you were taught in childhood to call it—shall find you in this desk, I charge you to have it find you fully prepared for the work you have to do. And this suggestion involves very much. Indeed, as it seems to me, all the other duties of the Christian minister's life may be made tributary to preparation for the preaching of the Word. Acquaintance with books—the productions of the inspiration of the 19th Century, in song and story—some knowledge of the exact sciences—profound study of human nature—comprehension of the conspicuous needs of the people over whom

it is God's pleasure that you should be set—I charge you to be faithful in seeking to know all these, that you may be so far prepared to give a proper portion to each soul in your congregations. You will be constant in prayer, remembering always while you acknowledge before God your imperfections, and implore His assistance that they who wait upon Him *shall* renew their strength; but remembering also that “God helps them who help themselves.” While you are a suppliant, you will not forget you are also an instrument. You will also give much time to the study of the Sacred Canon; but of this, more presently.

I am not to tell you what you shall preach, or how you shall preach it, because I cannot do this. You know, or you will know ere long, the people to whom you minister, and will be best able to judge of their needs, and to shape your preaching to those needs. “Christ and him Crucified” is a good theme at sometimes, but it is not the one theme for *all* times. Christ in the Bethlehem manger, Christ on the Mount, Christ at Bethesda, Christ at his Bethany home, Christ by the grave of Lazarus, Christ under temptation, Christ *in* the world, and not merely Christ going out of the world, will need be preached, if you would teach others to become Christ's, and this I conceive to be the one great object of Christian pulpit work. These, then, and Christ risen and glorified, that you may have wherewith to comfort the mourners in their time of affliction, you will of course preach.

And, because of opportunities which will come to you as they came to few preachers, of reaching the ears and possibly the hearts of strangers to our faith, I think I may consistently urge that you will not fail to frequently present the fundamentals of our doctrine, and show from the Bible, and from human reason, that they are true and good, and therefore happifying doctrines. Men and women will come here sometimes merely that they may hear a woman preach. See to it that they go away bearing the words, ringing in their ears, and burning into their hearts, which the first woman preacher spoke to the doubting disciples—“The Lord is risen—he goeth before *you*.”

And you will remember that the great work of Christian preaching and teaching is, to the end, that the world may be made better by it. Matters of belief are essential,—but loving deeds and loving words will convert and save more sinners than all the creeds in Christendom. At the proper times, then, you will present *practical* sermons. Men may wince at them, but there are times when men *need* to wince. Do not fear to speak true words, because you may doubt their acceptance. Labor is your's—results are God's.

Set *duty* before your hearers, and urge its performance. All sorts of duty—religious, educational, social, political. And yet, don't put politics into religion—the politics of to-day is too filthy a subject to introduce into religion, but try and put all the religion into politics which you can get in.

Here is the text-book for your preaching, and for your practice. Well do you know its every page. Dearly do you love to study its wisdom, which is unto salvation. I commit it to your keeping, as that which you so well know it to be—The Book of Books. I say to you nothing about the matter or manner of its inspiration. You *know* that herein are found words of eternal life, and that that life is in Christ.—Of more value and weight to you than controversies however able, upon the authorship of the Pentateuch, or the Letter to the Hebrews, are the facts that the cravings of your own soul are satisfied in these precious promises, and that all about you are some of those sweet, pure, true, helpful lives which have been made what they are by the power of the Gospel. And those lives prove the Book sweet, pure, true, helpful, inspired of God. For whatever is all these *is* inspired of God.

You will not go to its pages for instruction in natural, or physical, or mental science. You *will* go to them for truth in moral and spiritual science, and you will find it there. And you will permit Truth to be its own interpreter. While welcoming all the real aids which men have furnished, by way of note and comment, you will not blindly accept the views of any, however great, or good, or wise. Eminent divines have made eminent blunders. And always be sure—and do not fear, but rather desire to apply the test—that the conclusions of your mind regarding the teachings of this Book, are at one with the manifest revelations of Nature and Spirit. God does not say one thing in the Bible, another thing in the lilies of field and sparrows of air, and another thing in the interior consciousness. His voices may be manifold in tone, they are harmonious, they are *one* in their teachings. And the Book, if we read it rightly, utters nothing from Him which is contrary to His other revelations. You will read from it, therefore,—because it expresses in language the highest duties, privileges and hopes; the most sacred promises, comforts and consolations;—in the pulpit, in the study, at the festival, in the sick chamber, and above the dead. And may all its lofty teachings inspire in you the desire and the purpose to be a minister for good, not only to this people, but to the world and the age.

Of your duties as a pastor, I have but little to say. So much depends upon the people, as to what these duties shall be, that I

am incompetent to administer specific charges with regard to them. Only this I say—strive to know them—their circumstances and their needs. Their aged, their sick, their afflicted ones will be the objects of your special solicitude. For the rest, be just as social with them as they will permit and encourage.

In character and deportment, my Sister, walk as before "God, and not as before men." Let none reproach thee rightfully. But do that which conscience and your highest sense of duty suggest, though the whole world raise its voice against you. Call no man Master, for one is your Master, even Christ. "Consider what I say, and the Lord give thee understanding in all things."

Installation Hymn.

BY MRS. JULIA WARD HOWE.

Thy temples, Lord, are Freedom's shrines,

Lit by thy Truth's eternal ray :

The slavish bonds that Error twines,

On thy pure threshold break away.

Prisoned in passion, chained in pride,

The ranks of womanhood we see,

Till thy great gospel, undenied,

Brings the high boon of liberty.

As thou with each, so each with all,

Might we our scale of dealing make,

No human spirit counting small,

And all beloved, for Jesus' sake.

Oh ! where but in thy heavenly school,

Divine Instructor, undivined,

Shall we essay the equal rule,

The tender touch of mind with mind.

Before this altar crowned with peace,

This center of our spirit home,

Let every strife and question cease,

And fruitful faith and concord come.

For here thy last deliverance stands

To loose the palsied spell of Fear,

And Woman, with unfettered hands,

Keeps thine accepted priesthood here.

Closing Hymn at the Installation.

BY ELLEN E. MILES.

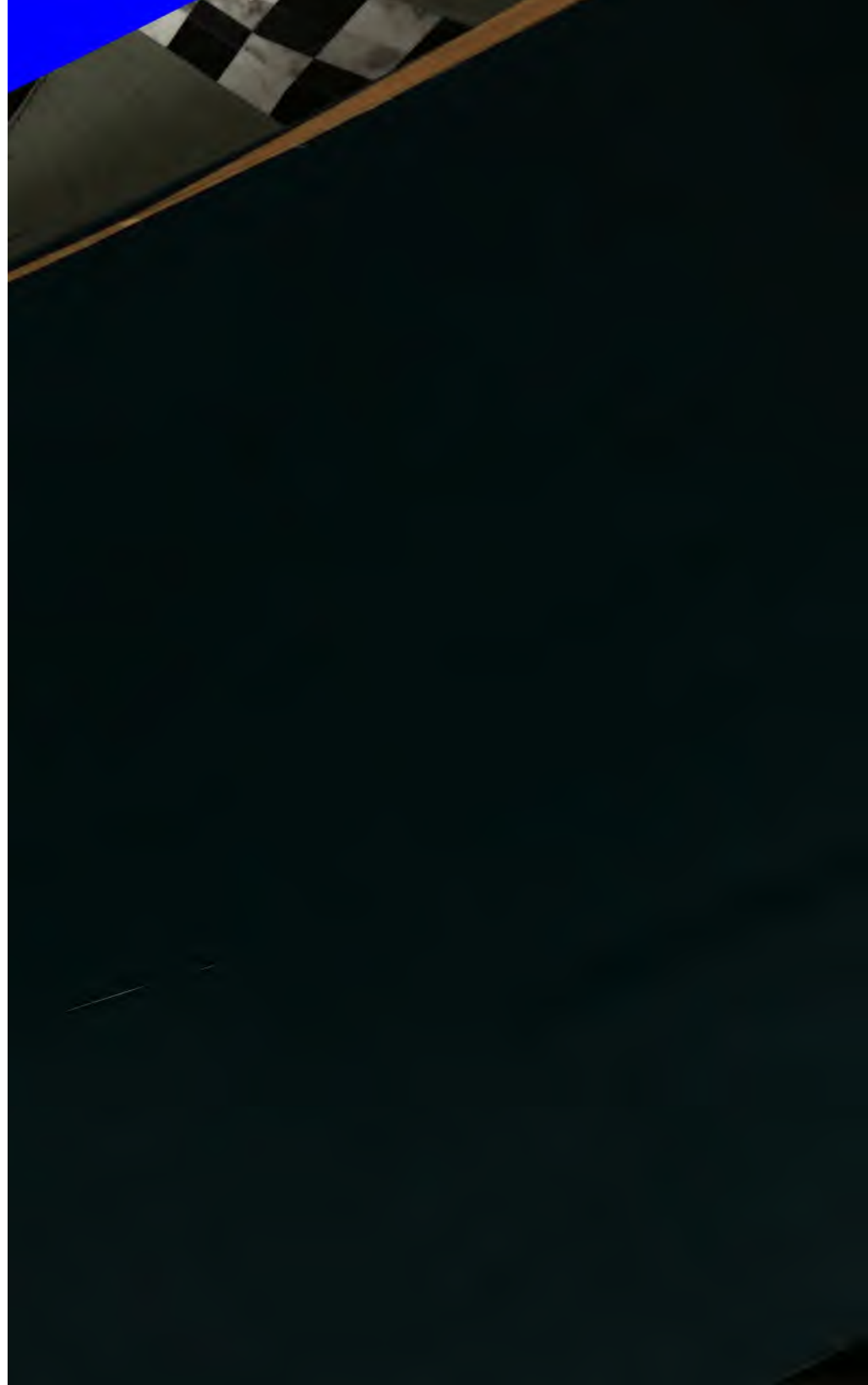
Oh, Lord of Lords and King of Kings,
Whose loving kindness knows no end,
To whom the wide creation sings,
We dare to call Thee Father, Friend.

To Thee we come with reverent hearts,
And ask thy blessing at this hour;
Oh! send Thy spirit from above,
Till all shall feel and own Thy power.

Unite us in the bonds of love,
Pastor and people guard and guide,
Within our hearts may thy sweet dove,
With folded wings, for aye abide.

Bless Thou our Zion! in all hearts,
Oh, plant the seeds of Truth divine,
Till all our ransomed race shall come,
To worship at the heavenly shrine.





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6
Confession of Faith and Covenant,

CONSTITUTION,

By-Laws and Register,

OF THE

First Universalist Church,

NEW HAVEN, CONN.—

(Adopted Oct. 31, 1873.)

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(Church Organized, August 26, 1832.)

6
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HOGGSON & ROBINSON, PRINTERS, 297 CHAPEL ST.
1874.

